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THEOLOGICAL SEMINARY
No. 5

VOL. 35

THE
MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA FOR HEATHEN LANDS

MAY, 1904

ADDRESS.—MISSIONARY LINK, ROOM 67, BIBLE HOUSE, NEW YORK

SUBSCRIPTION, 50cts. PER ANNUM

Entered as second-class matter at the New York, N. Y., Post Office, 1896

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THE MISSIONARY LINK

This organ of the "Woman's Union Missionary Society" is issued monthly. Subscription, 50c. a year. Life members will receive the "Missionary Link" gratuitously by sending an *annual request* for the same.

The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

Address MISSIONARY LINK, 67 Bible House, New York.

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The "Woman's Union Missionary Society of America for Heathen Lands" was organized in November, 1860, and incorporated in New York, February 1, 1861.

FORM OF BEQUEST

I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands," incorporated in the City of New York, February 1, 1861, the sum of _____ to be applied to the Missionary purposes of said Society.

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THE MISSIONARY LINK

VOL. XXXV.

MAY, 1904.

NO. 5.

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

MOHAMMEDAN ladies held a meeting at Aligarh College, Hyderabad, India, and the occasion was made memorable by the addresses of two native ladies. Great emphasis was laid on the education of girls, and the holding of conferences where social reforms for women could be presented. Instances were given where Parsee and Hindu ladies had received a liberal education in arts and medicine, whereas Mohammedan women were still debarred from similar privileges.

AT the Maharani's College in Mysore, India, a course of study for girls includes the History of Civilization and Ethnology, besides the ordinary branches, and for those who are successful students, the title of Pundita will be conferred.

IN the Guianas of South America, "Hindus," writes Harlan B. Beach, "constitute nearly forty per cent of the entire population." Four thousand Chinese dwelling there "have nearly all been converted to Christianity through the instrumentality of the Church of England."

IT is only within the last three hundred years," writes Rev. B. C. Henry of Canton, "that a complete canon of the Buddhist Scriptures was given to the Chinese. Every detail of Christian coloring is of modern origin. Ancient manuscripts contain

few details of Buddha's life, and were not in circulation earlier than the fifth and sixth century after Christ."

WE learn that more than a hundred thousand Japanese are living in the United States, who publish "eleven newspapers. One of these newspapers has a staff of nine thoroughly educated young Japanese, who act as interpreters and guides to young business men from Japan who visit this country, and a bureau of information for the purpose of furnishing information concerning American markets and trade."

FACTS in connection with the Centenary of the British and Foreign Bible Society represent a powerful record of work. "A circulation of 180,000,000 copies of the Scriptures, whole or in part, is in 367 languages, needing the services of one thousand grammarians, dictionary-makers, and linguists, who are laboring in every quarter of the globe. Yet there remain 450,000,000 of souls in whose language the Bible has not hitherto been issued."

AN appeal has been made to all public-spirited Americans, on behalf of the foreign community of Peking, to erect a Union Church and International Young Men's Christian Association building, in the grounds of the United States Legation, where a suitable site has been given. "Services are held either in a private house or a Chinese chapel, greatly to the inconvenience and discomfort of two thousand who attend, nearly three fourths being soldiers who constitute the legation guards."

THE character which you are constructing is not your own. It is the building material out of which other generations will quarry stones for the temple of life. See to it, therefore, that it be granite and not shale.—A. J. GORDON, D.D.



PILGRIMS AT THE MELA.

IN EASTERN LANDS

INDIA—ALLAHABAD.

ON THE RIVER.

By MISS LILY RODERICK.

THE twenty-second of January is the first day of our Indian spring. It is not associated in this land with the change from ice and snow of winter to the season when the earth awakens to the beauties of a new life of sunshine, song, and flowers, as it is with you. In India it has a different signification, for nature here is clad in green all the winter through, and bright days succeed bright days when the skies glisten with sunlight, and we have roses blooming in our gardens. For us it marks the gradual advance of the summer with its intense heat, when we cannot but sigh for the winter months.

The first day of spring in the Hindu calendar marks a day sacred for bathing at the junction of the Ganges and Jumna. Although we always make a point to go to the meeting place of these two mighty rivers with the hope of giving the pilgrims there books and tracts that would make clear to

them the only way to find true heart-cleansing, this year we decided to take a boat to reach those who were bathing. It took us almost an hour to get to the place by boat, which was rowed by three sturdy fishermen. We sat under the shelter of a low reed awning, which extended through the length of the rude craft. The shelving banks of the river were golden with blossoming mustard down to the water's edge, or else were green with the tender plants of barley and pulse. We watched the soft light on the river, which had hardly a ripple on its surface, sparkling with the sheen of molten silver. Tiny birds gracefully skimmed the surface of the waters, catching the light of the morning sun on their brilliant plumage as they came and went in their joyous flights.

There were many things to interest us, as our boat glided onwards. Far up the bank we could see a regular line of men, women, and children gayly robed, following the course of the river towards the junction. As soon as our boat passed the bend of the river where the red sandstone fort, built by the illustrious Mogul Emperor Akbar, commands the situation, we saw a sight not easily forgotten. Unconscious now of the beautiful nature that had interested us before, we could only look with wonder and



READING SHASTERS AT MELA.

pity at the people gathered there, immortal souls that seemed blind to the light of God's love, yet who were yearning for heart-peace and holiness. Reaching out with instinctive longings to find God, a vast multitude stood on the river's bank slowly moving into the stream below, with the hope of washing away their sins in the waters. A chain of floating shrines, in which were brazen representations of the goddesses Ganges and Jumna, surrounded the shallow parts of the junction, where the people, after taking their dip and changing their garments, worshipped the idols with offerings of flowers and money. The Brahmins in attendance at these and other shrines must gather up large incomes during the month that the bathing Mela lasts. And these men are the spiritual guides of the people! Truly they may be called blind leaders of the blind!

Our object was to give these poor, needy people the Bread of Life. Numerous hands were stretched out towards us for Gospels and tracts, so that we could hardly give them out quickly enough. In one boat a Raja, dressed in a regal robe of cloth of silver, kept guard over the women of his household as they took their ablutions in strict seclusion under a curtained awning suspended between two

boats. A noble-looking young man belonging to the party, who had accepted a Gospel from us, smiled pleasantly, and said with gentle sarcasm, "If you had a bag of gold to distribute among the people, instead of books, it would have been worth something." I replied, "I am giving what is worth more than money, the knowledge of salvation, which is priceless." His intelligent face grew instantly serious, as he answered, "Yes, it is priceless!" When nearly all the Gospels and papers were distributed I spoke to our boatmen on the inefficacy of bathing to purify the heart, and they agreed to what I said. But presently they too vanished into the water, and to our surprise came up dripping on to the boat. No rudeness was intended, for the people are simple in their habits and retain primitive manners.

On our return the thought came to me that we had cast the Bread of Life on the waters, and could claim in Christ's name the promise in God's Word concerning it.

HOW IT STRUCK ME.

By MISS ALICE WISHART.

THE Mela this year, no doubt is much the same as it always is, but it was new to me, and a sight I think one

could never forget—so pitiable, so heart-breaking to a Christian. The Mela lasts one month and frequently there are very special days when the crowds have been known to number one hundred thousand. One of the great days we took with us to give away to the crowd hundreds of tracts in Urdu, Hindi, and also some in English, for which the educated Hindus ask. Dozens of the Gospels, with New Testaments, also were to be sold at so small a price any one could buy. We started at eight in the morning and not only passed numbers going, but many were returning, having already bathed in the river, and were on their way home, all with little jars filled with the water they deem sacred and to have power to cleanse from sin.

When we reached the hill which rises a little to the northwest of the river, and looked down over that seething mass of humanity moving to and fro, our hearts were sad as we thought how it must grieve the Master to look down upon this dark land given over to idolatry. Much to our surprise we were besieged for tracts, and two or three hours after we reached the Mela ground all had been given away, and all the Gospels sold. Not one bright happy face did we see in that multitude, for where the expression was not one of stolid indifference, there was a look of longing, expectancy, or curiosity. When we offered a Gospel for sale or gave a tract, a crowd would collect, eager to see and hear what was going on.

Every few feet on the way to the river were *fakirs* or "holy" men, daubed all over with yellow clay, ashes or paint, their long hair matted into dirty-looking whisps. Some were reclining on spiked beds, very often "peacefully" smoking a pipe. On the dirty mat at their feet were the offerings of devotees; rice, fruit, and *pice*. Little children dressed to represent certain gods also received their share of offerings from the passing worshippers, along with a most hideous image—which was nothing else than a big rag doll dressed most gaudily, seated on a huge paper crocodile into whose mouth offerings were thrown. So great was the crowd at the river's edge that we could not venture down, but climbed on an elevation and watched as these poor darkened souls, men, women, and children (Oh, the little children! the pity of it!!), bathed, pouring the water over them, believing that it would cleanse them and wash away their sins. Could they

have only known that there is but One who can wash away such stains!

Standing there I wondered which pained and grieved the Lord most, that multitude of heathen, which forms so small a part of the whole nation; or—in plain words—the selfishness of those who have been called by His name, but who prefer not to deprive themselves of any comfort to send the Word of Life to these souls for whom Christ died. One can read misery in their faces; and could it be otherwise without the knowledge that He brings heart-rest and peace?

I ask that you will pray God to mightily bless His Word which was distributed at the Mela this year, for it will be carried to many villages in the districts far away from here. Will you especially pray for a young Bengali to whom I gave a New Testament which he promised to read?

RELIGIOUS RESTRICTION FOR WOMEN.

PÂNDITA RAMABAI tells us "The Hindus do not, as a rule, allow their women to worship their gods independently of their husbands. The husband is *the god* of a Hindu woman. She worships him in person while he lives, and when dead she worships his spirit. The high caste man alone is considered good enough to approach the gods with his offering and prayers. His wife can accompany him to the temples and sit or stand by his left side while he worships the gods. The Tulsi plant is almost the only god that can be worshipped by orthodox Hindu women. But there are certain heretics among the Hindu women who have usurped the right of worshipping the gods independently of their husbands. Such women carry their little idols with them either tied up in a cloth or packed up in a box of copper or brass. They unpack them at the time of worship, bathe them with water, offer flowers, sandal-wood paste, and food, then pack them up again and put them away. The household gods are considered as defiled and dead if accidentally touched by women members of the family, and have to be purified with an ablution of the five products of the cow, and the divine life to be brought into the idols, by the chanting of the muntras before they are again fit to be worshipped by Brahmans. Women are not allowed to enter the inner part of the temples where the idols are enshrined, nor to touch them.

HOME NOTES

OUR RESPONSIBILITY.

FOR the first time in the forty-three years of our existence we have had to make great reductions in our work because of lack of funds. Hitherto we have often had to economize, and occasionally have turned aside from one work to concentrate on another, but the trend has always been forward.

This year found us with no *reserve fund*, and with a budget of expenses—more than our regular receipts from sources other than legacies. We made a reduction of over \$6000, leaving much to be met by special effort during the year.

Consider what this reduction means. It has nearly all fallen upon India. Take one department of the work alone. The girls in our day-schools in Calcutta and Allahabad number over one thousand six hundred. We have them under Christian instruction during their most receptive years, and their minds are stored not only with Christian truth, but with chapter after chapter of Scripture, of which we have the promise, "My word shall not return unto me void."

These children are seldom allowed to remain in school after the age of twelve, are then married and go to their new homes, and unless these homes are open to the visits of a Zenana teacher their opportunity of hearing Christian instruction is forever gone.

These are the schools that we have in part to give up. It costs so little to support one of them—only from \$40 to \$75 a year.

The work is ours—ours the responsibility. If we shirk it, it remains undone. To us let it not be said, "Them that were entering in ye hindered."

We found it impossible to make an even distribution of the reduction on account of *specific gifts*—special contributions for certain objects indicating that such work should be continued. While the unequal reduction has made the burden very heavy in some places, our sorrow has not been that there

were so many *specific gifts*, but rather that there were so few in comparison with the need. Were all the work as well kept up by specific gifts as in Cawnpore, and the Yokohama evangelistic work, there would have been small need for reduction of general work.

Right here we may find a solution of our difficulties. If specific gifts are the feeling of personal responsibility translated into action, the problem is solved. When the truths of Christian stewardship and personal responsibility come home to every Christian, the glad tidings will soon be carried throughout the world. We are "put in trust with the glad tidings." How are we fulfilling that trust?

"It has been well said that men become interested not so much in abstract ideas as in individuals who represent those ideas," and *specific gifts* may be one training toward the enlargement of these ideas. Our interest in a work of which we are not an organized part and to which we give only from a vague sense of duty, is apt to be fitful and to wane before difficulties, but let us through our prayers and our gifts become interested in a special school, missionary, or hospital, and how everything is changed!

All honor to those who for so many years have, by loving, prayerful interest, been faithful to their responsibility! The work needs more helpers with that sense of responsibility which many years ago prompted a friend who had undertaken the support of a child in one of our Orphanages, and who later found his business affairs in a somewhat unsettled condition, to say in effect: "A few years later I may not be so well able to send the yearly amount pledged, so now send the full amount necessary for the education of that child for ten years."

If all who read this would prayerfully study our new *Prayer Calendar*, which sets forth in such succinct form all the phases of the work, until the burden of their responsibility for some part of the work rests heavily upon them, surely the work would not be suffered to drop.

About half of our missionaries are supported by friends at home. Would that before the close of the year every missionary might become the "living link" between the work on the foreign field and individuals or auxiliaries at home.

MARY SUMNER STONE, *Asst. Treas.*

A NECESSITY OF CHRISTIAN LIFE.

By REV. G. CAMPBELL MORGAN, D.D.

MISSIONARY work is a necessity of Christian life; you cannot escape from it. Andrew calleth Simon, Philip bringeth Bartholomew, the woman at the well says, "Come, see the man that told me all that ever I did."

The first conscious thrill of the divine life in the soul of a man is a missionary passion born from above. My life moves out towards some one else. The life I live as a Christian man is God's life. God's life is a life of compassion; it is in the nature of God that the atonement lies and was necessary, and all new-born men and women want to help some one else. You say, I cannot say that I do. Then you are not a Christian, and I make no apology for saying so. If you have no compassion for the lost, no care for the perishing, no tears for the weak and wounded and the weary upon the highway, canst thou call thyself Christian? "If any man have not the spirit of Christ he is none of His." I repeat that Christian life necessitates missionary work. You cannot help loving, caring for, going to the lost, if there be within you the love of God. If you find you have no interest in missionary work, before you criticise it, go to some quiet place of soul communion with God and let Him criticise you, and you will discover that somehow or somewhere, even if that life was there, it has become extinguished. For your own soul's safety, test your relationship to God by your interest in this great work.

IS DEATH AN EVIL?

THE announcement of the death of Mrs. George Wilcox, March 17th, carries us back to many beautiful memories in the early days of our Union Society. Her honored father, Rev. William Ives Budington, D.D., pastor of the Clinton Avenue Congregational Church, Brooklyn, in our forming days, heartily endorsed our efforts as "an advance in the right direction," and urged the members of his congregation to co-operate with us. From these

ranks we drew our most influential and gifted workers, many of whom stand shoulder to shoulder with us in all our plans to this day.

As Mary Budington, Mrs. Wilcox, in the enthusiasm of her attractive girlhood, became a prominent member of our young ladies' Zenana Band of the church, and at that time ardently longed to devote her life to the women of India. Not long ago, in an Anniversary address, she alluded to this desire of her early years, and although work for the Master had come to her in other avenues, she made it the subject of a thrilling appeal to the young, never to resist impulses for Christ's service in especial lines.

As one after another of our loyal friends passes "beyond the veil," we ask ourselves the meaning of death. No richer and fuller answer is given than that found in the *Philosophy of the Christian Religion*, by Andrew Martin Fairbairn, M.A., D.D., LL.D.: "It is the desolation of the living that is so painful to thought, turning death into the sum of all miseries. But when all has been thought and said, why should death seem an evil? Birth is not, and surely death is but the complement and counterpart of birth. Because the grave is never full, the cradle is never empty. Without death how could man realize the meaning of life? How feel the immensity, the possibilities, the capability of endless gain or loss contained within the terms of his own being? Death has added to the glory and grandeur of life. Without it man would have had no sense of his kinship with the Infinite, for the finite would have been enough for him. And has not time by her successive generations, been enriched and enlarged, as she never could have been by a race of immortal Adams unchanged and deathless? . . . Instead of a single generation we have a multitude of successive generations, each fuller of humanity than the one that went before, . . . each individual with inexhaustible potentialities within him . . . contributing to make the wondrous and varied life which we call the history of man. Who will venture to say that the dream of an innocent Eden, a single paradise of immortals, is comparable to this majestic procession of mortals, moving as to the music of a celestial dead march through time towards immortality?"



NEGLECTED CHILDREN IN INDIA.

FOR MISSION BANDS.

BIBLE PICTURES IN JHANSI, INDIA.

By ETHA BUTCHER.

I CAN hardly remember the time when I did not belong to a Mission Band of some kind. I do not believe I was very much over five years old when I joined my first. How we did envy two of the little girls in it because they had an aunt who was a "real live Missionary in Turkey"!

Would you like me to tell you some things I have noticed out here in India, which make the Bible seem more plain to me? If you came and stayed all night in our bungalow in Jhansi, you would hear, after nine o'clock, and all through the night, a strange noise of men howling to one another. First a man near by calls to one farther on; he passes the call to the next, and so the weird sound travels back and forth. When told that they were watchmen, I thought of that verse in Isaiah (look it up

in your Bibles, Isa. lxii., 6) and wondered if the watchmen in Jerusalem used to cry to one another just as they do here.

Often and often as a shepherd goes home at night through the streets with his flock of sheep or goats, he carries a little lamb or a baby goat in his arms. We do not need to have *pictures* on a Golden Text Roll to remind us of the Good Shepherd, who was to "gather the lambs with His arms and carry them in His bosom" (Isa. xl., 11).

Have you ever wondered why it says in the tenth commandment "Thou shalt not covet thy neighbor's ox nor his ass" instead of saying his horse and carriage or something like that? The first time I heard the commandment read in the language of these people I understood. The people for whom the commandments were written were much more like those who live here than like Americans. Often in this country the most valuable thing a man has is his *bail* (ox) or *gadha* (donkey). It may be worth much

more than his house or all the clothing of his family, or the food they would eat in months, and it does the work which earns his living. Now you see it would be just the natural thing for the water-carrier, who has to carry all his water in a leather bag on his back, to envy the man who can fill two leather bags slung over his ox, and walk alongside, while the ox carries the water.

A friend of mine said the other day that she had only recently learned what they call a needle's eye, that to which Jesus probably referred in Matthew xix., 24. I had heard it explained before, but think I had never seen one until I came here. There are great heavy doors, studded with iron spikes, guarding the entrance to forts and temples and city gates. Usually in these doors there is a small door or window, large enough for a man to get through, but about as difficult for a camel I should think, as the eye of a real needle. This is called the needle's eye.

There are many things in the fourth chapter of John which India explains a little. No wonder the woman of Samaria was surprised when Jesus asked her for a drink of water. The Jews had no dealings with the Samaritans. I suppose a Samaritan was to a Jew almost what a man of low caste is to a Brahman, and water is the last thing a man would accept from one of another caste. If by any chance a Brahman is touched by a Mihtar, he must go home and bathe and wash his clothes, before he is clean enough to eat any food.

A well is not a thing to sit on at home either, is it? But these wells are very large around, with a stone wall which is very good to sit upon. There are almost always trees around a well, and this would be just the place for a man tired with his journey to sit and rest in the heat of the day. "And His disciples marvelled that He talked with the woman." Beside being of this hated city of Samaria, she was *a woman*. What interest could He have in talking with her? If you saw what a low opinion of women the most of the people have in India, you would understand a little how Christianity has changed life for us. How that woman must have always thought afterward when she went to the well for water, of the One who had promised her living water and whom she had come to know as Jesus, the Messiah!

At Barwa Sagar, eleven miles from here,

is a great old castle which was a sort of summer place for the Queen of Jhansi. The lower story is partly on the ground and partly under it. A row of low rooms, half room, half cave, they say is probably very much like the cave of the Inn in Bethlehem where Jesus was born.

So you see I am finding ready-made Bible pictures out in this land, and I wanted to show a few of them to you.

CHRISTMAS CAROLS AT THE HOSPITAL.

By DR. ELIZABETH REIFSNYDER.

EARLY Christmas morning, I heard strains of "Hark, the herald angels sing," and I wondered who could be singing at 5.30 A.M. I had heard doors open and shut very gently about five o'clock, and I knew it must be our Chinese Hospital assistants. They were on the veranda just below my bed-room and very near the Wells Williams Ward, and the singing could be heard by all the patients. One had a concertina, so could accompany most of the hymns. They sang fully a half-hour Christmas hymns, finishing with "Praise God from whom all blessings flow." I thought it very sweet in the girls to get up this early morning entertainment.

FOR THE "CHEERFULNESS COMMITTEE."

By DR. EMMA O. CLEAVER.

THE table-boy of the Bridgman Home left, and Miss Elizabeth Irvine asked the cook—not a Christian—about it. "Oh! he has another place, coolie." "Where?"

Not even deigning to look, he shrugged his shoulders, pointed toward the Buddhist temple, and replied, "He's gone to work for the devil."

The new table-boy has a pleasant face, as round as the moon. One day Miss Irvine was asking where he had lately worked, and as he spoke of a foreign family, she thought they must be Chinese.

"No—foreigner."—"Were they good to you?"—"No. Very bad, very cruel."—"Were they Christians?"—"No, they were heathen, foreign heathen, very cruel."

RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from March 1 to March 31, 1904.

MASSACHUSETTS.

Boston.—Boston Br., Mrs. Henry Johnson, Treas.:	
Mrs. Walter Baker Mem'l Band, Miss E. B. Sharp, Treas., Miss Mary E. Hayes,	\$ 5 00
Mrs. Edward Crosby's collection: Miss Mulford, an. sub., 1.00; Mrs. and Miss Swain, an. sub., 2.00; A Friend, 50.00. Total,	53 00
A Friend, per Miss May, for salary of teacher, Sarah Gardner Mem'l School,	100 00
Rev. Geo. L. Paine, for Gardner Mem'l,	100 00
Miss L. I. May, for Scholarship, Gardner School,	80 00
Collection at Annual Meeting,	60 56
Springfield.—Mrs. M. E. McClean, towards dispensary work for children in M. W. Hospital,	10 00
Total,	\$408 56

CONNECTICUT.

Guilford.—Per Mrs. H. E. Fowler, "Lily Band Friends," to complete year's support of Take Momoji, in Yokohama School,	\$10 00
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NEW YORK.

Brooklyn.—Miss H. E. Forbes,	\$ 9 50
Miss E. I. Dauchy,	5 00
Clinton Ave. Cong. Ch., collected by Mrs. W. P. Halsted (see items below),	216 50
Miss L. Jones,	1 50
Mrs. C. P. Lane,	2 00
Mrs. Wm. J. Forbes,	10 00
A Friend,	20 00
Strong Mem'l Band (Flatbush), Mrs. C. L. Wells, Treas.: Mrs. M. H. Bergen's collection:	
Mrs. C. L. Wells, 5.00; Mrs. Wm. Story, 5.00; Mrs. Peter Neefus, 5.00; Mrs. M. H. Bergen, 5.00; Mrs. John Z. Lott, 3.00; Mrs. Abraham Ditmas, 2.00; Mrs. Wm. H. Allgeo, 2.00; Mrs. Rachel Martense, 2.00; Mrs. Jeremiah Lott, 1.00; Mrs. John H. Ditmas, 1.00; Mrs. M. H. Perkins, 1.00; Miss Kate Vanderveer, 1.00; Mrs. Wm. B. Schoonmaker, 1 00; Mrs. John D. Prince, Jr., 1.00. Mrs. S. V. Vanderbilt's collection: Mrs. E. A. Martense, 4.00; Mrs. J. L. Zabriskie, 2.00; Mrs. J. F. Wilbur, 2.00; Mrs. Wm. Longmire, 2.00; Miss Sara C. Brown, 2.00; Miss C. S. Vanderbilt, 3.00; Mrs. E. B. Vanderveer, 1.00; Mrs. Gilbert Hicks, 1.00; Mrs. Glover, .50. Total,	52 50
Zenana Band, Central Cong. Ch., Miss M. A. Clark, Treas.: To salary of teacher, Allahabad, 240.00; for school, Cawnpore, 50.00; for tuition of girl, Yokohama, 40 00. Total,	330 00
New York City.—Mrs. James M. Farr,	20 00
Miss Margaret Collins, for Miss Irvine's evangelistic work,	20 00
"Cornelius Band," for evangelistic work in China, per Miss Irvine,	8 00
Miss C. I. Hart, for Calcutta Orphanage,	5 00
"Happy Workers," per Miss Irvine, for evangelistic work, China,	5 00
Oelrichs & Co., agents, money refunded on Dr. Burnham's passage,	30 00
Per Miss May: Miss Davidson, 10.00; Miss Mary Mervin, 5.00; Miss Birdseye, 2.00; for Gardner Mem'l,	17 00
Sale of Chinese embroidery,	3 00
Mrs. Chas. S. Clark, for salary of Miss Irvine, King's Daughters of Romeyn Chapel, Miss Jennie Moorhead, Pres., for Bible Reader, Calcutta,	50 00
Mrs. A. M. Ross, in memory of Mrs. Hoffman, for M. W. Hospital, 10.00; Miss J. F. Driggs, 2 00. Total,	12 00
Mrs. Davies Coxie, two scholarships in Gardner School, in memory of Mrs. J. J. McComb, Link subscriptions,	100 00
Oswego.—W. C. Ass'n, Miss K. Wiedeman, Treas., for Calcutta Orphanage,	23 65
Plattsburg.—Per Mrs. M. K. Platt: Mrs. Chas. Thomas, 1.00; Mrs. Lucy Carlisle, 1.00. Total,	4 15
Syracuse.—Per Mrs. Robt. Townsend, for girl in Bridgman School, Shanghai, in memory of Capt. Robt. Townsend: Mrs. Howard Townsend (New York), 5.00; Mrs. Frederick Townsend (Albany), 5.00; Mrs. J. B. Burnet, 5.00; Mrs. Robt. Townsend, 15.00. Total,	2 00
Total,	\$1,026 80

NEW JERSEY.

Morristown.—Invalids' Aux., Mrs. H. W. Buxton, Pres., for Kirpamona, Calcutta Orphanage,	\$11 76
Newark.—Miss T. T. Burnet,	1 00
Per Miss May Ward, J. E. Soc. of Few. Mem'l Ch., for Gardner Mem'l,	10 00
Summit.—Mrs. F. S. Phraner, 25.00; for Gardner Mem'l, 25.00. Total,	50 00
Total,	\$72 76

PENNSYLVANIA.

California.—Normal School, Miss Marian Rodebaugh, Treas., toward Miss Kendrick's salary, Jhansi,	\$ 20 00
Edinboro.—Normal School, Miss M. G. Eckels, for work in Jhansi,	32 84
Germantown.—W. and O. Band (see items below),	141 00
Indiana.—Norm. Ass'n, Miss M. E. Wyman, for medical helper, Jhansi,	40 00
Pennsburg.—Perkiomen Sem., Miss Chrissie Schultz, for Miss Irvine's work,	7 00
Philadelphia.—Philadelphia Br., Mrs. Wm. Waterall, Treas.: Quarterly salaries, for Dr. Reifsnnyder, 150.00; for Miss Todd, 150.00; for Miss Peters, 75.00; Miss Eleanor Howard Smith, for Jhansi Hospital, 5.00. Total,	380 00
W. For. Mis. Soc., Ref. Epis. Ch., Miss M. V. Hammer, Treas.: Infant Class, S.-S. Emmanuel Ch. (Newark), toward support of Eliz. Gore in M. A. M. Orphanage, Cawnpore, 20.00; Mrs. Jos. Barton's quarterly for Bible Reader, Japan, 15.00. Total,	35 00
Mr. Chas. M. Morton, Christ Mem'l Ch., Miss Mary Bowers, Treas.,	25 00
Scranton.—Grace Ch., Ref. Epis., Wm. W. McCulloch, Treas., S.-S., for Ketagawa Chigo, Bible Reader, Yokohama, 60.00; Y. P. S. C. E., for Jane, Cawnpore, 10.00. Total,	70 00
Shippensburg.—S.-S. of Normal School, Miss A. F. Horton, Treas., for day school, Jhansi,	3 86
Williamsport.—"What We Can Circle," Miss L. B. Mayer, Treas., for "Elizabeth," Calcutta Orphanage,	15 00
Total,	\$769 70

VIRGINIA.

Dendron.—The Christian Ch., per Capt. J. E. Smith,	\$17 00
Front Royal.—Christian Ass'n, Eastern College, Mrs. I. Elias, Chairman,	12 00
Norfolk.—Boush St. School, Miss L. S. Betts, 2.20; Miss I. S. Moses, 9.25; Miss C. V. Newman, 7.00; toward salary of Miss Pratt. Total,	18 45
Brambleton School,	26
Petersburg.—Va. U. and I. Institute, Miss M. E. Thomas, toward salary of Miss Pratt,	1 94
Total,	\$49 65

OHIO.

Athens.—Y. W. C. Ass'n of University, Miss B. Mohler, Treas., 10.00 for last year, 15.00 for 1904, for support of girl, Calcutta Orphanage.	
Total,	\$25 00
Geneva.—Mrs. Dauer, for freight on box to India,	2 00
Total,	\$27 00

ILLINOIS.

Byron.—Byron Band, per Mrs. Hanger, for child, M. A. M. School, Cawnpore,	\$20 00
Chandlerville.—Rev. W. R. Butcher, for stoves for Jhansi,	8 50
Total,	\$28 50

WISCONSIN.

Oshkosh.—Students of Y. W. C. Ass'n, Miss A. Wiese, Chairman, for Miss Irvine's work, China,	\$9 05
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Grand total, \$2,402
ELIZABETH B. STONE, Ass't Treas.

SUBSCRIPTIONS TO MISSIONARY LINK FROM
MARCH 1 TO MARCH 31, 1904.

Miss H. E. Forbes, .50; Mrs. M. L. Roberts, 1.00; Miss L. Jones, .50; Mrs. H. W. Rankin, 1.00; Mrs. C. C. Howe, 1.00; Miss E. Fitch, 1.00; per Miss Irvine, 4.00; Mr. Chas. H. Hand, .50; Philadelphia Br., 2.10; Miss A. G. Scharz, .50; Mrs. M. Dietrich, 1.00; Miss E. Jack, .50; Mrs. A. M. Ross, .50; Mrs. Theo. L. Smith, .50; Mrs. R. M. Herrin, 3.20; Mrs. H. W. Robie, 1.10; Miss J. S. Boughton, 2.75; Miss Woodbridge, .45; sale of Calendars, 1.40; Leaflets, .15. Total,

\$23 65

HELEN LOUISE KINGSBURY, *Treas.*

CLINTON AVENUE CONGREGATIONAL CHURCH,
BROOKLYN, N. Y.

Collected by Mrs. W. P. Halsted: Mrs. Mary A. Harris, 20.00; In loving remembrance, 10.00; Mrs. J. N. Bone-steel, 10.00; Mrs. M. L. Roberts, 15.00; Mrs. W. P. Halsted, 10.00; Mr. S. W. Johnson, 10.00; Mrs. M. H. Broadwell, 5.00; Mrs. C. Kenyon, 5.00; Mrs. S. B. Sturges, 5.00; Mrs. Wm. H. Nichols, 5.00; Mrs. Wm. Moses, 5.00; Mrs. E. E. Hoagland, 5.00; Mrs. A. Robb, 5.00; Mrs. Wm. Howard, 5.00; Mrs. E. T. Backhouse, 5.00; Mrs. J. L. Truslow, 5.00; Miss Barton, 5.00; Mrs. Jas. T. Pratt, 5.00; Mrs. J. R. Rogers, 5.00; Mr. A. G. Jennings, 5.00; Mrs. Calvin Patterson, 5.00; Mrs. W. I. Geltson, 3.50; Miss Fish, in loving memory, 5.00; Mrs. M. A. Place, 3.00; Miss L. Benedict, 3.00; Mrs. G. C. Halsted, 3.00; Miss Taney, 3.00; Mrs. T. Firth, 3.00; Miss Patterson, 2.00; Mrs. Henry R. Jones, 2.00; Miss Paine, 2.00; Mrs. E. C. Treadwell, 2.00; Miss L. S. Elwell, 2.00; Mrs. W. E. Thorp, 2.00; Mrs. M. A. Taylor, 2.00; Mrs. E. H. Converse, 2.00; Mrs. C. L. Jourgensen, 2.00; Mrs. Alex. Campbell, 2.00; Miss I. A. Johnson, 1.50; Miss J. M. Culbertson, 1.50; Mrs. Camp, 1.00; Mrs. G. E. Van Amringe, 1.00; Miss G. V. Lawson, 1.00; Mrs. J. H. Munson, 1.00; Mrs. Wm. Kincaid, 1.00; Mrs. R. E. Field, 1.00; Mrs. F. T. Lockwood, 1.00; Mrs. Frank Taft, 1.00; Mrs. S. B. Shaw, 1.00; Mrs. P. P. Sherwood, 1.00; Mrs. H. C. Allen, 1.00; Mrs. Frank L. Wood, 1.00; Mrs. F. T. Stinson, 1.00; Mrs. W. W. Marshall, 1.00; Mrs. A. K. Sloan, 1.00; Mrs. A. S. Bacon, 1.00; Miss L. Wheeler, 1.00; Mrs. J. L. Abbott, 1.00; Mrs. J. J. Diefendorf, 1.00; Mrs. C. F. Iddings, 1.00. Total,

\$216 50

WILLING AND OBEDIENT BAND.

(Rev. D. M. Stearns, Germantown, Phila., Pa.)

For Cawnpore:
Mrs. J. H. Moore, for Myra, \$ 5 00
Mrs. S. Dickson's Class, for Kailassa, 30 00
Mr. and Mrs. D. A. Babcock, for Alice, 5 00

Total,

\$40 00

For China:
A Young Man's Tithes, for Mrs. Tsaung, 5 00

For Japan:
Mrs. C. F. Coles, for Ounma Kono, \$5 00
Scranton Willing Three, for Yamada Karou, 5 00
For His Pleasure, for Yamaguchi Fuku, 5 00
A. B. C. F. H., for Yamamoto Some, 6 00
God Freely Justifies, for Fukazama Tomi, 5 00
Unto Him, Germantown, Harada Shabi, 10 00
John Scott, for Shibata Nobu, 5 00
McMurray and Bisel, for Saiki Yachiyo, 5 00
Rev. C. H. Mytinger, for Nakamura Yasu, 5 00
Mrs. S. Dickson, for Inonye Makiyo, 30 00
Two sisters, for Tanaka Fumi, 15 00

Total,

96 00

Grand total,

\$141 00

RECEIPTS OF THE PHILADELPHIA BRANCH.

Semi-annual interest on Harriet Holland Fund, \$490 00
From Miss Waters, including *Link*, 1 50
Through Mrs. Shoemaker: Mrs. Theodore H. Morris, 10.00; Mrs. F. W. Morris, 5.00; Mrs. Wm. H. Morris, 5.00. Total, 20 00
Through Mrs. Wm. R. Nicholson: Mrs. Bowie (including *Link*), 5.00; Mrs. Nicholson (including *Link*), 5.00. Total, 10 00
Through Mrs. McCarter: In memoriam, Mrs. Jos. L. Richards, 10.00; Mrs. McCarter, 5.00. Total, 15 00
Mr. Sam'l S. Richards, 5 00

Through Mrs. Lex: Miss M. M. Kirkpatrick, including *Link* and postage, \$20 60
Through Mrs. Robertson: Miss E. M. Newton, 1 00
Through Mrs. Farr: Mrs. Geo. E. Roney, 1 00
Through Mrs. Geo. M. Troutman: Mrs. G. M. Troutman, 5.00; In memoriam, Miss Troutman, 5.00; In memoriam, Miss M. Troutman, 10.00; Mrs. Wharton Smith, 5.00; Miss Bessie Smith, 3.00. Total, 28 00
Through Treasurer: Mr. Thomas A. Robinson, 5.00; Miss Simons, 1.00. Total, 6 00

Total,

\$598 10

MARY L. WATERALL, *Treas.*

TAKE NOTICE.

OCCASIONALLY complaints come to us that contributions are not correctly printed. Directions are always followed as given in letters enclosing checks. Our friends would aid us greatly by naming the object, the contributors (either individuals or Mission Bands), and the exact locality. Often the Treasurer resides in a different place from an Auxiliary, and, accepting her address, mistakes may unintentionally be made.

In this connection we would ask our subscribers to THE MISSIONARY LINK to notify us of all failures in receiving the magazine, that the mistake may be promptly rectified.

We often receive no direct information of the death of our subscribers, and would request that surviving relatives will kindly notify us of this loss.

Life members are entitled to THE MISSIONARY LINK, and will receive it by sending an annual request for the same. Changes of address should be promptly sent to "THE MISSIONARY LINK," 67 Bible House, New York.

SPECIFIC OBJECTS AND THE COST.

For American Missionary..... \$600 00
" Eurasian Missionary, India.....\$200 or 400 00
" Bengali Teacher, India.....\$100 or 125 00
" Bible Reader, India.....from \$50 to 75 00
" " " Japan..... 60 00
" " " Woman, China.....\$40 to 60 00
" Child in Japan..... 40 00
" Child in China..... 40 00
" Child in Day-School, China..... 25 00
" Scholarship, High School, Calcutta..... 50 00
" Converts' Home, Calcutta and Allahabad... 50 00
" Inmates of Converts' Home, Shanghai (per month)..... 5 00
" Schools in India..... 60 00
" Child in Orphanage, Calcutta..... 25 00
" Child in Orphanage, Cawnpore..... 20 00
" Native Teacher in Day-School, China..... 60 00
" Endowments of Beds in Hospitals..... 600 00

CONCERNING MISSION BOXES.

FRIENDS who intend sending Christmas Boxes to our stations will kindly bear in mind that it facilitates our work at the Mission Room, 67 Bible House, if such boxes can be delivered early; if possible, during June and July.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

FOR INDIA—General Direction.

Dolls—black-haired, with china heads, hands, and feet, sizes varying from 6 to 12 and 14 inches long. Wax, composition, jointed, or kid-covered dolls are not desired. *Cawnpore*.—Few dolls are used. Two or three large ones with hair desired, for prizes.

For prizes—Boxes of note-paper, desks filled, work-bags or boxes filled, boxes of lead pencils with rubbers, small looking-glasses, metal tea sets for dolls or sets of drawing-room furniture. Twelve prizes are needed in the Orphanage. Cheap soaps, cotton towels, cotton handkerchiefs by the hundreds, night-gowns, very stout unbleached muslin by the piece for underclothes, outing flannel by the piece, spool thread (Nos. 30 and 50), coarse, strong combs, warm jackets for winter and material for them. Five or six yards of stout gingham is a good present for native teachers, and two and one half yards of unbleached cloth for *chuddahs* for all the mission. Quinine in powder is most useful.

Calcutta.—Besides 1000 dolls and prizes similar to those needed in Cawnpore, 1000 cotton handkerchiefs, 200 cotton towels, and 200 night-gowns.

Allahabad.—Unbleached muslin is better than sending made *kurtas*, as work is furnished thus for Christian enquirers living on the Compound. Calico or gingham, seven yards, for native teachers' dresses, bright-bordered cotton handkerchiefs, coarse combs, kindergarten maps or materials.

General use—

Kurtas—For Hindus, made of good, stout cotton cloth, bleached or unbleached, or of fast-colored prints. White ones can be finished with red borders.

Jarmas—A jacket with sleeves, worn by Bengalis, is simply hemmed, without *bindings* or *trimmings*, as only *Ayachs* (nurses) wear bindings, and not the better classes. Plain skirts are useful, cut straight, hemmed, and gathered into a band.

Patchwork—*Basted*, is needed to teach sewing to the younger scholars.

Aprons—Long sleeved, of calico or gingham.

Dresses—Simple pattern, *no ruffles* or *trimming*; long in the skirt, that they may suit children of rapid growth.

China.—*No wristlets* needed for some years, as the supply is over-stocked. Remnants for garments, cheap cotton bath towels and soap are used for Christmas gifts. Unbleached cotton for sheets and pillow-cases. No chalk for the Bridgman School.

For Hospital.—Boxes of safety and assorted pins, bone buttons by the gross, tape of varied width and "baby bobbin," scented soap for Christmas gifts, mosquito netting of finest mesh, unbleached sheets 7½ feet long by 5 feet wide, pillow-cases 2½ feet long by 1½ feet wide, cotton blankets in gay colors (*never white*), thin rubber cloth or rubber sheets, small kerosene stoves with one or two burners and bundles of wicks. Old linen much needed. No spreads, tray cloths, or napkins. Sliced animals, dissected maps, and scrap-books for sick children.

Japan.—Cotton table-cloths, towels, and handkerchiefs, pads, paper, pencils, soap in cakes. *No* scrap-books.

General Direction.—Scrap-books must be carefully prepared and no questionable pictures inserted. Pictures of children, scenery, and animals desired. Great care must be used in selecting Scripture pictures, either for the walls or in cards. Many sent cannot be used.

If gifts are sent to missionaries, fine damask towels, table-cloths and napkins, or hemstitched handkerchiefs with very narrow borders, are acceptable.

SHANGHAI, CHINA.

ENDOWED BEDS IN
MARGARET WILLIAMSON HOSPITAL.

- Julia Cumming Jones— } Mrs. E. Stanislaus Jones.
 Mary Ogden Darrah— }
 Robert and William Van Arsdale—Memorial by their
 sister, Julia C. Van Arsdale Jones.
 New Jersey—Miss Stevens.
 Henry Ward Beecher— } Plymouth Foreign Missionary
 Ruthy B. Hutchinson— } Society.
 Mary Pruy Memorial—Ladies in Albany.
 Samuel Oakley VanderPoel—Mrs. S. Oakley VanderPoel.
 Charlotte Otis Le Roy—Friends.
 Emma W. Appleton—Mrs. William Appleton.
 Mrs. Bela Mitchell—Mrs. Bela Mitchell.
 The American—A Friend.
 The White Memorial—Medical Mission Band, Baltimore.
 E. Cornelia Shaw Memorial—Mrs. Elbridge Torrey.
 Drusilla Dorcas Memorial—A Friend in Boston.
 Mrs. John D. Richardson Memorial—Legacy.
 S. E. and H. P. Warner Memorial.
 Frances C. I. Greenough—Mrs. Abel Stevens.
 Emeline C. Buck—Mrs. Buck.
 Elizabeth W. Wyckoff— } Mr. Richard L. Wyckoff.
 Elizabeth W. Clark— }
 Jane Alexander Milligan—Mrs. John Story Gulick.
 "Martha Memorial"—A Friend.
 Mills Seminary—"Tolman Band," California.
 Maria N. Johnson—A Friend.
 "In Memoriam"—A Sister.
 Maria S. Norris— } Miss Norris.
 } Mr. Wm. M. Norris.
 Mrs. Sarah Willing Spotswood Memorial—By her
 Daughters.
 John B. Spotswood—Miss Anne R. Spotswood.
 A. B. C. Bed—By Friends.
 Sarah A. Wakeman Memorial—A Friend.
 In Memoriam—A Friend.
 Ellen Logan Smith—By her Mother.
 Helen E. Brown—Shut-in Society.
 Anna Corilla Yeomans— } Mr. George G. Yeomans.
 } Mrs. Anna Yeomans Harris.
 } Miss Elizabeth L. Yeomans.
 } Mrs. Mary B. Humphreys Dey— } Anthony Dey.
 } Mrs. Sarah Scott Humphreys— }
 Olive L. Standish—Mrs. Olive L. Standish.
 Eliza C. Temple—Mrs. Eliza C. Temple.
 Mrs. Rebecca T. Shaw Memorial—Mrs. Elbridge
 Torrey.
 Perlle Raymond—Mrs. Mary E. Raymond.
 Mrs. Mary Elliot Young—Poughkeepsie Branch.
 Camilla Clarke—Mrs. Byron W. Clarke.
 Sarah White Memorial—Miss Mary F. Wakeman.
 } Hannah Edwards Forbes— } Miss H. E. Forbes.
 } Adeline Louisa Forbes— }
 Agnes Givan Crosby Allen—A Friend.
 Sarah Ann Brown— } Ellen L. A. Brown.
 Caroline Elmer Brown— }
 Maria Robert—Miss L. P. Halsted.
 Zalmon B. Wakeman Memorial—Miss Mary F. Wake-
 man.
 Bethune-McCartee Memorial—Mrs. Peter McCartee.

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TESTIMONIALS.

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THIS undenominational agency for the neglected frontier children of our country appeals to every Christian patriot or philanthropist for generous support. These destitute children will, many of them, be among the *future voters*, perhaps *rulers* of the land. Shall they vote and rule wisely? The Union Bible School has an elevating influence in morals and politics, while its chief aim is always spiritual. You can receive letters direct from the missionary you help sustain. We have over one hundred in the field, chiefly in the great Northwest, the Rockies, in the Southwest, and in the South, laboring in neglected places. They carry the Gospel to the Miner, the Lumberman, the Indian, and the Negro, as well as to the Frontier Farmer. Every missionary of The American Sunday School Union is well supplied with Bibles, Testaments, Library Books, Sunday School Picture Papers, and Christian Literature.

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